

In this Treatise may be discovered and noted six sorts of malignant parties, Against this union of King and Parliament, and the happy effects and fruit thereof. Whose corrections or Reformation, if so please God, the King and Parliament, may be as followeth.

1. All Papists, Priests, and Lay, who certainly in their secret dispositions (whatsoever they make shew of) are against King and Church of England, and doe plot and practise the advancement of popish religion and Church, and to bring in againe that forraigne usurped power of the Pope *Supra Reges*, which is bannished and abolished by the Statute 1 Eliz.

These may and ought to have the Law and Statutes of the Realme put in execution against them, and more severe if need be to compell them to come to Church and receive the Communion, which if they will doe, then let them not be branded with a name of Church papist, so to deterre them and drive them out againe.

2. All papist affected Bishops and Clergie, who though they contrariwise to the papist priests profer to obey Kings, yet in their hearts could wish the Clergie to bee separate from the Kingly Authority and temporall Law, but to beat downe Law and priviledge of parliament, doe hypocritically exalt the monarchicall arbitrary power of the King as above and solute of all Law, and responsall only to God.

These must know their error and ignorance in their Tenets of Kingly power and government within this Realme, and be told by sir Edward Cook, if he were living, that never any man in England kicked his heele against the lawes of the Land, but in fine the Law brake his neck; and let these Hierarchicall Bishops be corrected of their superbiety, and reformed in their superiority and domination in the Church and their worldly mindedness in countrey and Common wealth as please the King and parliament.

3. All court flatterers and Royalists, who daily in their affections and discourses maintaine absolute and prerogative power in the King, to grant by his letters Patents, what and how he will, above the Lawes and statutes, and would have Proclamations to be laws, that so they might have Monopolies and projects to serve their turne.

These weake men of learning for the most part, in the deepe points of Law and policie, must be taught to whilke the King their Master, with all diligent service and attendance, and leave of their discourses of Kingly authoritie and of Parliamentall priviledges and force of Lawes, and content themselves henceforth with the King their Masters reward of their service, without peevishness or preying on the people with their Monopolies and projects.

4. All cavaliers, captains and Martiall men, who desire warre and tumult and disturbance in the Land and common wealth, that so they may have rapine and spoyles.

These must be sent into forraigne parts where they may freely have, and take their rapine and spoyles upon forraigne Enemies, and not to rake the bowels and bagges of their own countrey men. And there also they may gaine honour by valour, which here is not to be used.

5. All Sectaries and Schismatickes of the Church, who disaffect government, either Royall or Ecclesiastique.

These must learne to conforme themselves to the uniformitie of the Church, and to obey and submit themselves to their lawfull King, who is the Lords Anointed, and set over them by his divine Ordinance.

6. All popular and plebeian Humorists, who doe affect and desire Democracy, (which they terme or call a free state) and by their leaves be it said, they would have neither this King nor his posteritie, nor any King to sit on the Throne.

These must be put in minde, or made to know, that Monarchy qualified by law is the best government. As the old poet Homer, *Εἰς νοσπας* & *ἔσω* and so all the best learned Authors writing of States and policie doe affirme and conclude, and the ancient Historians of England do shew that here was ever one or more Kings. But this Land never more flourished, then since it hath beene now these six or seven hundred yeares, under one Christian King, ruling according to the ancient Lawes, vsages and Customes of the Land.

F I N I S.

LIGHT
SOWN FOR THE
RIGHTEOUS,
AND
GLADNESS
For the Upright in
HEART.

This is to go abroad among all people who are honest-hearted, especially amongst the Inhabitants in *Furness Fells*, in *Lancashire*, and among all who have known me after the flesh, that all honest people may see what I was in Profession, and also what I now am by the Grace of God.

From him which hath come through great tribulations, who hath even left all for Christ, and hath not whereon to lay his head, but is forsaken of Father and of Mother, and of Kinred also, even for the Testimony of Jesus, and for the Word of God, whom the world calls,
Thomas Rawlinson.

Luk. 14. 26, 27. *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple.*

London, Printed for Thomas Simmons, at the Bull and Mouth
neer Aldersgate, 1657.

LIGHT

DOWN FOR THE

RIGHTS

GLADNESS

For the Unhappy

HEART.

There is no sadder among all people who are ho-
nestly and righteously among the labourers in law,
than in London, and among all who have known the
sufferings of the flesh, that all honest people may live what was
intended, and also what I now am by the Grace of
God.

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intended, and also what I now am by the Grace of
God.

This is to go abroad into my Countrey, amongst the Inhabitants in Fornes Fells, and among all honest people that have known me after the flesh, that all people may see what I was in profession, and what I now am by the Grace of God.



Friends and Neighbors, ye know (if ye will but testifie) how that I walked from my youth upwards, after the straitest Sect of Religion, harmless and blameless, insomuch that many did admire me, and was as touching the righteousness of the Law, according to the Letter, blameless, as ye know, if ye will testifie; without boasting I speak it; for I exceeded many of my equals in profession, with a shew of righteousness, and was exceedingly zealous for the chiefest Priests in this Nation of *England*; & some of you have said, Ye thought that ye needed never desire to have been in a better condition then I was in, when I was where ye are, without God, and without Christ in the World, with a profession of his Name in my mouth, but did not know Christ in me, the true Light, who lightneth every man that cometh into the World. so was ignorant of the Foundation of God, which standeth sure, the Light, Christ, who lightneth every man; the sure Foundation-stone, which is already laid for a Foundation, that whosoever buildeth thereon, shall never be ashamed; and being ignorant of the Righteousness

ness of God, I went about to establish my own righteousness, so did not submit to the Righteousness of God, but got up into a profession of knowing the Lord, and so became a fair sayer, but not a doer of the will of God, like unto the chief Priests, for they say, and doth not the things that they say: Wo unto them, blind guides, who turn the innocent and the poor out of the way, and causes the people to erre by their lyes, and by their lightness, and will not that any should turn from the darkness to the light. Wo unto them who gather people into a profession of the knowledge of God, but not into the light, life and power, ye all professing Christ to come, and knows not that Christ is in you; so ye know not where he is, nor how he is in you; I speak this to your shame, people of all professions.

And though I had reformed in many things, and had left off practicing many Idolatrous and Heathenish Customs, which I saw to be evil in the sight of the Lord, as my mind came to be turned to that of God in my conscience, while I yet followed the Priests, but being ignorant of that which did let me see my own unprofitableness, and that all that is in the World is but vanity, I came short, & did not follow on to know the Lord, but chose rather to follow the Priests, & gave no heed to the Word of the Lord which call'd behind, Return, return, thou art but a dead man in the Earth; behold, lo, this is the way, walk in it; turn in hither to the Word which is nigh thee, even in thy mouth, and in thy heart, this is the Way, but while I followed the Priests, they never directed me to this, To the Word which is nigh, in the mouth, and in the heart, nor never exhorted people to the light which Christ hath enlightned every man withal: While I followed the Priests (I say) I never heard them bring this Doctrine to the people, which the true Ministers of Christ bring, and brought, who turn people from the darkness to the light, and from the power of Satan unto God: For in the light of the Lord which did shine into my conscience, I came to see the deceit of the Priests, the Messengers of Satan, who labour to keep people in the darkness, in blindness from

from the light, who would perswade the people that the light which Christ hath enlightned every man withall, is but a natural light, and not sufficient to give the knowledge of God, or to convince of all sin, and so they wrest the Scriptures, and adds thereto, and sets up their own Traditions, and makes the Commandments of God of no effect, and void by their own Traditions, and cries against the Light with reproachful and sensual words, lest the people should believe in the Light, and come to the Light which gives the Knowledge of God, and so long as I remained ignorant of that which did convince me of sin, and of unbelief, which did let me see that I was also out of the way of God, with the Priests, in error, and in the darkness, so long I was ignorant of the living and true God, and knew not how he was in me. so knew him not at all but by the hearing of the ear, though I had got the Bible and Books, and a large profession, read the Scriptures often, and Books many, and followed the chiefest Priests dayly, and would faine have gained the Knowledge of God by them, but could not find it while I followed the Priests, & had thought that they should teach the people knowledge; but I now see that it is not so; and that the Lord hath cursed the Priests and their blessings, and that no people upon the Face of the Earth, shall ever profit by them; the Lord hath said it, (mark it) vvhich cannot lye nor repent: So let God be true and all men liars; for that vvhich may be known of God, is manifest in them, and God hath shewed it to them, so it is evident; That no man knows the Father nor the Son, but as he comes into obedience to that of God in him, the Light; for the Letter without, nor the Priests without, nor any thing without, can never make the comers thereunto perfect, nor give any man the knowledge of God, though he may get the Scriptures into his Head, and shall read them often, for no man knows the Father but he to whom the Son reveals him.

Yea, so desirous I was to find out the true knowledge of the pure God, that I ceased not to seek it night and day with Tears, and cryed out, *How shall I come to the living knowledge*

fo. God? which is the way where Christ may be found, that I may come to know him, even as I am known of him and find him? The Priests said, That reading the Scriptures and goodly Books (as they called them) and praying, and following them, and hearing them preach, that this was the way where Christ is to be found: So I did run from one Priest unto another, to see if haply I could find Christ among any of them, for several years together, but did not vvhilst I followed the Priests, so all my labour vvas in vain; I spent my labour for that which is not Bread, and my strength for that which could not satisfie; yea, I did read the Scriptures often, & bought the best books I could hear of, and read them, and prayed earnestly always, but did not obtain nor prevail, though I cryed and vvept much, and the reason is, because I sought (unto a people that cannot profit) for the Lord in a vway vvhre he is not to be found, in the vway of the ungodly; for God hears not sinners, and the prayer of the vvhicked is sin, but the prayer of the righteous is his delight; and vvhile I remained servant to sin, the Lord did not regard my prayer, for it is his own that praises him, unto whom his ears is opened alwayes, vvhich he hears and hath regard unto. So I see that the Priests are lyars, vvhovould be Teachers of others, and yet knowvs not vvhath they say, nor vvhwhereof they affirm, vvhovould perswade you to follow them, and to uphold them in their covetous practises, and tells people that hearing them is the right vway, and observing their traditions and customs is the right vway, and believing in a Christ vwithout you, and looking for a Christ without you, is the right vway; so are those vyhich Christ spake of should come in the last dayes, saying, *Lo here is Christ, and lo there is Christ,* but said he, *Believe them not; nor go not after them;* for Friends, that which may be knowvn of God, is manifest in you, so til you return to that of God in you, the light, ye are in the darkness, out of the good vway, in an evil vway, in a vway that is not good, whatsoever ye and your Priests may say of it; Neighbors and Friends, I speak by experience what I have seen and known, that speak I unto you in the Name of the Lord, that
ye

ye may take warning berime; for there is no other way to know Christ, but in the light wherewith ye are enlightned; so if you will own the right way where God dwells, & where he is to be found, ye must then return in to the Light, to that which may be known of God in you, and be in love with the Light, for God is Light; he that loves the Light, brings his deeds to the Light, and comes to the light, Christ. *Know ye not how that Christ is in you except ye be reprobates?* You that talk and prate, and say ye believe in a Christ without you, who are professing a God and a Christ without you, and that he saves his people from their sins, What is this to you who knows not that Christ is in you? There shall ye find him, if ever ye know him a Saviour to you, who is come a light into the World, that all men through him might believe; This is he who suffered and dyed at Jerusalem, and no other Christ I own: I say, What is this to you who are yet in your sins, and doth not believe that ever ye shall be made free from sin while ye are here, but that ye shall sin while ye live? Have ye not learned this of your Priests? for this is their Doctrine which they bring you from their Father the Devil, and yet you be believe it, and receives it: So what is this to you, for you to say Christ saves his people from their sins? for ye bear witness against your selves that he is not your Saviour who are yet in your sins; for ye deny the Work of God, and resist it in your selves, and denies the end of Christ coming into the World, which is to save his people from their sins, who is come into the World a light; and is manifest to destroy the Works of the Devil; and sin is the Work of the Devil which Christ comes to destroy; and you that say ye must sin while ye live, ye bear witness against your selves that Christ is not yet come to you; so ye are the servants of sin, and are free from righteousness; so what is Christ to you? and what is your profession worth?

So whilst I followed the Priests, I never knew the way how to come to Christ, therefore I had no rest in my spirit day nor night from God; while I followed the Priests, but Wrath, and Horror, and Judgement pursued me for disobedience

dience to that of God in my conscience. and trouble on every hand; on the right hand and on the left, was sorrow and vexation of spirit. and my heart within me did faint for fear; I was even at my Wits-end, and had almost despaired of hope and of comfort, had not God preserved me. though I knew him not; for I could find no assurance of the love of God to my soul, while I followed the Priests; though then I could (with the Priests) talk of high attainments and could also with them, and with professors, sometimes boast of experiences, and also of joy and peace sometimes, when I was lifted up into the airie imaginations with them; and so for a while I gloried in the flesh with priests & people and made merry over the Witness of God in me; then was Satan exalted above all that was called God in me; and then both Priests and people did love me, and and spake well of me, for the World loves its own; and the Devil who fills his children with mirth and joy, with sports and pleasures. and with the glory of this World; he will suffer his servants to have a profession of the truth, and to boast of God to be their Father, and of Christ to be their Saviour; and also to talk of faith, and of righteousness, and the like. so that he can but maintain his Works in them, which is, To lye, and to swear, to be angry, to envy, and to hate, and to be proud and covetous; and to oppress, to dissemble, and to deceive, and to defraud, and to cozen; to fight, to rail, and to be drunk; to be heady, and to be high-minded, being filled with all unrighteousness, which be the Works of the Devil, as lust, murder, backbiting, evil-speaking, and all deceit. which are the Works of the flesh: So I say, If the Devil have but the heart, and can but keep his Seat there, he cares not then what profession they be of; he knowes them that they are his, though they may say they despise the Devil and all his Works, whose minds Satan hath blinded, that they cannot see his Works in themselves brought forth, which bears witness against them that they are of their Father the Devil, whose Works they do, yet with their mouth, and with their lips and tongue will profess that they love God, who have the high swelling

Words

Words of hypocrisie, so have a zeal without knowledge, holding a profession of God in hypocrisie, until the day of sudden destruction from God fall upon them for their Wickedness, to sweep them all into the pit of blackness for ever, who are Workers of iniquity both Priests and people.

All-along while I followed the Priests, there was something in me of God I see (though I knew it not) which did witness against all unrighteousness, & did reprove me if I did but swear, or tell a lye, which did not speak peace to me in those things, but I was judged by that of God in me when I did any unrighteous thing, so stood condemned in my self when I had but an evil thought of doing Wrong, which was sufficient to have preserved me from all evil if I had but been obedient; but being ignorant of it (what it was) gave no heed unto it, but went on in a Way that is not good; so did not believe in the light, though I had the light; neither was obedient to the light, though the light did convince me: So I had no peace from God, though in the World I had peace, and with the VWorld was at peace, yet in Christ I had no peace while I was of the VWorld; for that of God in me cryed against me Desolation, VVo, and Misery; for God seeth not as man, neither canst thou hide thy self in secret and he not see thee: So I came to see that notwithstanding all the shew in the flesh I had profest of knowing the Lord, I was but a hypocrite when I came in deed and in truth to search & try my ways honestly, and to prove my self in truth and in plainness, then I did see that I was out of the VWay of truth, knew not the truth, though I had the Words of truth in my mouth, so was ignorant of God, & so the peace which I had did then flye away, it was as it were but for a moment, the Worlds peace which the greedy Priests speak unto the people that stop into their mouths, they cry peace, peace, when there is no peace from God, where the Lord hath not spoken peace, so would heal the hurt of the daughter of my people (saith the Lord sleightly) who daub with untempered morter, for from the Prophet: even unto the Priest, every one dealeth falsly and deceitfully, and all are gi-

ven to covetousness, both Priests and people : So whilst I followed the Priests, I see that I was but a fair sayer, made clean the outside of the Cup and the Platter, and appeared righteous outwardly unto man, as Neighbors and Friends ye know, who knew me after the flesh, That I was (as touching the righteousness of the Law) blameless, and had a zeal for God (though not according to knowledge) by fair Words, professing the Substance, but had not the Evidence, the Seal of the Spirit of God to my Spirit; so being ignorant of Gods righteousness, (as I said before) which is by the Faith of the Son of God, knowing this, That without righteousness no man can enter into the Kingdom of God; so I went about to establish my own righteousness, looking for a righteousness without me, that I might appear righteous unto man, being ignorant of the righteousness of faith, which faith on this wise, (as it is written) *Say not in thy heart, Who shall ascend into Heaven? That is to bring Christ down from above; or who shall descend into the deeps? That is to bring Christ again from the dead: But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, that thou mayest do it; that is, the Word of Faith which we preach,* said the Apostle, who was a Minister of God: But unto this Word I was not obedient while I followed the Priests, neither knew I it, though it was near; for none of the Priests (from the least even unto the chiefest) did ever direct my mind unto the Word of Faith which is nigh, in the mouth, and in the heart, to take heed unto, as unto a light that shineth in a dark place until the day dawn, and the day star arise in my heart: So they are the false Prophets and Deceivers who is come in sheeps clothing, making merchandise of souls for dishonest gain: And these are they which Christ said should come in the last dayes, which *John* saw was come in his dayes, which all the World wondered after, and that all the World is gone after them; so they run, yet never was sent of God to turn people from darkness to the light, vwho divine for money, and speak a Divination of their ovvn brain, and not from the mouth of the Lord. So I sought

to find the living among the dead vvhile I sought unto the Priests, so followed a people which cannot profit, and wandered from Mountain to Hill to find the living, even from one sort of Priests and people unto another, that had the greatest shew of godlinesse, one sort said, *Lo here is Christ*; and another sort of professors said, *Lo here*; and glad would I with all my heart to have found him among them, that I might come to find a rest for my weary soul; but Christ I found not among any of them, though I did find that some sort of professors could talk much more of Christ with their lips then others could do, and had his Name in their mouth oftener then others, having many good Words vvhereby they do beguile souls, even with the enticing Words of mens Wisdom, pretending much towards Christ, but are as vain and wanton as they vvhose have not so great a shew in Words towards Christ; and though in Words they profess that they know him, yet in Works they do deny him; so are the greatest Deceivers of all, vvhose have the greatest shew of godlinesse, when their Works are as bad, and their lives too, as them vvhose have no shew of godlinesse at all, for Christ said, *Ye shall know them by their fruits*; so vvhhen I came to prove them, and to try them by their fruits, I did find them to be as bad as others vvhose have not so great a shew of righteousness; so it is not every one that saith Lord, Lord; nor proud boasters in another mans line of things made ready to their hand, vvhose steal their Words from their Neighbor, that shall enter into life, but he that doth the Will of God; for they make themselves manifest that they are without God, and without Christ, as by their Fruits; I knew them then to be deceitful Workers, though vvhith fair speeches and good Words they deceive the simple, and so blinde the minds of them that believe not in the light. And though I did like the chief Priests; and the chief Professors Words then vvell, (so far as they was according to the Scriptures of Truth) yet I would not rest satisfied so, but proved their Works, and laboured to see vvhath lives they lived. Whether their Words and their Works agreed in one, yea or nay; and vvhhen I tryed both the chief Priests and the chiefest profes-

sors, their Lives, Works, and Conversation, I then saw that they are not vvhhat they profest themselves to be, so could not but for conscience-sake deny them; For I saw them to be hypocrites, lyars cozeners & dissemblers, & how that a small thing vwould even easily provoke any of them to anger, envy, vvrath and malice, and some to fighting; being heady, high-minded, lovers of pleasures more then lovers of God: So I could not but turn from them vvho have a Form of godliness, but denies the power thereof, as by their Fruits I know them; For vvhofoeuer seeks to be justified by Christ, and yet they themselves are found sinners, is Christ therefore the Minister of sin? God forbid; For Christ comes to destroy the Works of the Devil; he is manifest to take away sin, for in him is no sin; he that abibeth in Christ, sinneth not. So Friends and Neighbors see where ye all are, doteing upon a people which cannot profit you at all; nor help, nor comfort, but shall be a shame and a reproach.

And vvhen I vvas turned to the light of Christ, I came to see the Priests deceit, who will not that any of you should come to the light, lest the people should see their Wickedness, and so to turn from them: And though both priests and professors have the Name of the Lord in their mouths, and seems to take delight in drawing near to him with their lips, yet their hearts are far from him: So in vain they Worship God, who live not the life of the Son of God, but are alive unto sin; For all whose VVords, and Life, and Conversation are not as becomes the Gospel of Christ, are Hypocrites and falshearted ones, whose VVords and VVorks are not one, so are VVorkers of iniquity, and doth not the truth, both priests and people who live not unto Christ: So when I had found out the wickedness of the priests, and saw them so filthy, I cryed out for sorrow, being filled with sorrow and grief that I could not find a righteous man amongst them, not one that could direct me into the right VVay, nor was able to teach me the Knowledge of God, though I ran from priest to priest, and did write to several of the chiefeft of them concerning my condition, and have thought that
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the priests lips should preserve the peoples Knowledge, and that the people should go unto them for Knowledge; but miserable comforters are they all, none of them could speak a VVord of Comfort to my soul, so my weary soul did even mourne, and cry out in pain for deliverance from under the power of death and hell, and Satan. So I found no way of deliverance while I followed the Priests, though they cryed peace, peace unto me; and would perswade me to be in a good condition, and the like; so would have healed me deceitfully; and would have daubed me with untempered morter, crying peace, peace, where the Lord hath not spoken peace, so my soul refused to be comforted by them. and cryed out, *None but Christ; None but Christ;* and yet there was none among them that could shew me where he is to be found: So being weary in spirit, I wandered with a sad heart and wounded spirit, from priest to priest, seeking rest for my weary soul, but found none while I followed after them; wo, wo, wo unto them may all people say, that ever such priests was born, who have made the hearts of the righteous sad by their lyes, and by their lightness, who stands up amongst the people, pretending to teach them the way how that they may come to the Knowledge of God, yet never was sent of God; nor none of them unto this day (that ever I knew of) did ever direct people unto the right way, to that of God in them, where they might come to the Knowledge of God, and so to know him, whom to know is life eternal; neither do they know it themselves, so are not able to teach others, nay they are so far from perswading people unto the good way, that they stand up to resist it, and set themselves against it: If any who have found the right way, and knows the Lord, be moved of the Lord in bowels of compassion unto the people, to go to the Steeplehouse to set before them the right way where God is to be found, a way wherein they have found God; the priests they cry to the people, *Away with them, Deceivers, Deceivers,* yet dares not stand to prove before the people who be the deceivers by plain Scripture, so they are those which Christ said would neither enter into the

the Kingdom of God themselves, nor will they suffer them that would to enter: For that which may be known of God is manifest in them, and God hath shewed it to them, and blessed are they that are faithful.

Often-times J even wept bitterly when J considered these things, and was even pressed to the ground with sorrow and heaviness when J could not find any satisfaction among no sort of people; so fear surprised me, & pain took hold on me, as upon a VWoman in travel; trouble without, and horror and wrath within; for the wrath of God was revealed against me from heaven, for disobedience to the pure light within me, and J was even afraid of the judgements of God, lest the Lord would cut me off, and make me an example to all about me, in that J continued so long following the priests after that he had shewed me how deceitful they all are, and that no people should ever profit by them, and that they are altogether useless Vessels, in whom the Lord hath no pleasure, but his wrath is against them, and against all such who follow after them: Yet after all this, though the Lord had shewed them to me, J was somewhat rebellious, and did not turn from them immediately after J was convinc't of their wickedness, and saw that they was never feat of God, and yet would fain have continued following after them, though J knew J could not profit by them; and notwithstanding all that the Lord had shewed me concerning them, because J knew that my Kinred according to the flesh would be sore set against me, and rise up against me, and that J should suffer much from them, so J would faine have followed them to please my parents, and so J began to distrust and question what the Lord had shewed me, J then being at that time a stranger to the life of God, so knew not the Lords voice, neither did J understand him often-times vvhhen he spoke unto me in the spirit, being carnal, yet the love of the Lord vvas so much towards me, that he gave me not over to a reprobare mind, neither did he deal with me according to my stubbornness, but according to the multitude of his mercies; so the long-suffering and patience

of God led me to repentance, and then J came clearly to see that it was the Lord indeed that appeared unto me, and had set these things before me, and not man, that had so long called unto me, though then J knew him not; but when J knew indeed that it was the Lord that spoke unto me, J then gave up all willingly; and left off frequenting all sorts of people, & their Assemblies too, & sate alone in silence, waiting in the silence of my spirit for the Lord, and was as a travelling VWoman, pained to be delivered; yea, J was almost quite gone, and had even despaired of hope, had not the Lord had compassion, and been very merciful unto me, who drew near, and sustained me when the night of darkness was over me; for it pleased the Lord while J was yet in patience waiting for him, to reveal his Son in me, who hath even appeared, and is risen with healing in his Wings: So now in him my weary soul after long travel is come to find rest and peace for evermore, which no man can take from me if J be faithful to the end: Blessing, and praises, and honor, and glory, and dominion, and thanksgiving to the Lord God of Sabbaths, and to the Lamb for ever, and ever, who hath given me the peace, and the victory (in measure) over death, hell, and the grave; praises to the Lord, for his mercies fail not, but are renewed every moment towards his servant, and such as fear him, who hath not left my soul in hell, neither hath he suffered his holy one to see corruption, but hath ransomed my soul from death and the grave, into perfect liberty, even to joy and gladness, and all sorrow and sighing doth flye avay, for the years of rejoicing is come, praises, endless praises, and honor and glory to him that sitteth upon the Throne of Judgement and Mercy, vvho takes avay the sins of the vvorld, and saves his people from their sins, that they may praise him together vvith one accord in the land of the living, vvho hath done vvonderfully for me, that J even admire the goodness of God towards me in all his vvorks; everlasting glorious praises and blessing to him for evermore, vvwhose right it is, and vvwhose vvorks praises him; not unto me Lord, not unto me, but unto thee, holy & vvise God

God over all, be all the glory and the honor. Let all that know the Lord, praise him above all, for his mercies endureth for ever, who now hath brought me into fellowship with the Saints in light.

Neighbors and Friends, These things I write not unto you, to have praise of you, for I receive not honor from man; but that ye may know and understand what God hath wrought, and what he hath done for my soul, that all might come to praise the Lord, and to admire him who hath done great things in the Earth. So this is a Warning unto every one of you, That ye rest not satisfied in any thing short of Christ, but that ye may all even turn to the light, and believe in the light, and walk in the light while ye have the light, lest any be hardened through the deceitfulness of sin, and so come short of the Grace of God. So all be warned, that ye put not trust in a false confidence, in a false faith, and in a vain hope, and so ye get up into a false joy, below Christ, for the end of this is weeping, mourning sorrow and lamentation; so take heed how ye choose to follow your Priests, lest ye also perish with them together, being partakers with them in their sins; so choose not to follow your own Ways, neither lean not to your own understandings, nor put no trust to your own Righteousness, glory not in your own Wisdom and strength, but now even all of you, come to the Light Christ, the Righteousness of God, to put him on, and so to put off your own righteousness, that ye coming to the light, and follow the light, to have the righteousness of the Law fulfilled in you, that every one of you may prove your selves; so search and try your own Ways, and turn to the true light (Christ Jesus) who enlightneth every man that cometh into the World, and see if ye can witness Christ in you; *Know ye not how Christ is in you except ye be reprobates?* I say, if ye know not Christ formed in you, if ye feel not the life of the Son of God moving and breathing in you towards God, I say, if Christ be not raised, ye are yet in your sins if the dead rise not, and so your Faith is vain, and your Profession also, For as many as receives Christ,

Christ, receives the Righteousness of God, in him receives Gods Righteousness; for Christ is Gods Righteousness, and who hath not Christ, their Righteousness is of themselves, and so are ignorant of Gods righteousness, who knows not the Light, Christ in them, who will not come to the light, so will not submit to the righteousness of God, but would establish their own righteousness; yet will not such people speak against self-righteousness, and against self-actings, when as all their Righteousness and Works is of themselves? How blind are these people, who out of their own mouth hath condemned themselves, wherein all they do is of themselves in their Will-Worship to be seen of men, and would lay these things to our charge whom they call *Quakers*, and saith that we altogether set up Works before Christ, always perswades people to Works, and to the keeping the Commandments, and the like.

Ans. This is false, Though We perswade people to be followers of good Works, and to the keeping of the Commandments according to Christs exhortation, yet We do not turn people to Works before We turn them to Christ, but We first exhort them to believe in the light; so they are lyars, for this is our Message, *To turn people from the darkness to the Light, Christ, who lighteth every man, that they may have their works wrought in the Light Christ, who works all our works in us, and for us, and he that loves the light, brings his deeds to the light, that his deeds may be made manifest that they are wrought in God; but what is this to them who are not come unto the light, neither hath believed in the light? have they not manifested their ignorance, and that all their works of righteousness are of themselves, and that they have no other righteousness, who are not come to the light; [mark, and take notice of this] That all their deeds and works are onely of themselves wrought in darkness, until such time as they come to be turned from the darkness to the light; for that which is not wrought in the light, is wrought in darkness. So how can such escape the judgements of God who have so falsely accused us that have renounced our own Righteousness, and hath vwillig-*

ly submitted to the Righteousness of God, that We might be found in Christ? There is but as it were two Righteousnesses, the Righteousness of God, and mans Righteousness; so until man return unto God, and comes to know how Christ is in him, who is Gods Righteousness, all his Righteousness is of himself, and these are contrary the one to the other: So the Way to know the one from the other, is, *To believe in the light, and in the light to know each from other; and walking in the light, comes to put on the Righteousness of God, and put off their own, and to deny themselves, and then comes to see their own Righteousness filthy and abominable.* So here is the Way of Righteousness, in the Light of the Lord Jesus Christ, who lighteth every man that cometh into the World, and he that follows the Light Christ, puts on Righteousness as a Garment; and he that doth righteousness, is righteous, even as he is righteous, and he that doth not righteousness, is not of God: So We who are come unto Christ our Righteousness, our Light and Life, We come to be made the Righteousness of God in him, and so in the Light wherein We have believed, comes to fulfil all righteousness, and for this end, *That we might be found in him, or having our own righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God by faith;* many of us (who are called *quakers*) have denyed our selves, our lives, and whatsoever was dear unto us, our Father and Mother, Husband, Wife and Children, Brethren, and Sisters, and Kintred all, Houses, Lands and Livings, and the World too, and all the Glory and the Pleasures of this life, who have taken up the Cross of Christ, that We might be counted worthy to follow him in the Regeneration as obedient children, not fashioning our selves unto this World any longer putting off the former conversation which is corrupt, the old man with his deeds, that We might be renewed in the Spirit of our mind, putting on the new man which after God is created in righteousness and true holiness, without which no man shall see God, keeping the holy Commandment of our Lord Jesus, who said, *If ye love me, keep my Commandments;*

and

and if a man love me, he will keepe my sayings.

So Neighbors and Friends, it is not only a profession and talking of Free Grace, and of Justification by Christ, this will not serve you except ye come into the obedience of the Grace of God which brings salvation, and hath appeared unto all men; For the Grace of God is the Saints Teacher, which teaches them to deny all ungodliness and Worldly lusts, and to deny the Priests, to be taught of them any longer. For all the children of the Lord is taught of the Lord, and in righteousness they are established, and great is their peace. So ye who are not turned from your Priests, are not taught of the Lord, who said, *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?* So Friends while ye remain under them, ye are not come into the leadings and teachings of the Spirit of Grace and Truth which hath appeared unto all men, and teaches us to live soberly, righteously, and godly in this present World: So take heed unto your selves, and hearken not unto your Priests, nor to your Diviners, who divine for money, for they deceive you; but all turn to the Light wherewith Christ hath enlightened you, which is truth and no lye; for there is no lye of the Truth: He that doth Truth, cometh to the Light; and he that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, and this is the condemnation, the Light, (said Christ) So see if all your Priests be not in the evil, under the condemnation of the Devil who hate the Light, evil beasts, slow bellies, hating the light, reproaching and railing against it because their deeds are evil, and because that they know if the people turn to the light, they will then come to see their deceit and covetousness, and will be ashamed of them. So Friends, take not counsel of your Priests, for mischief is in their hearts, lest while ye follow after them, ye come to be hardened in your sins, and your senses and feeling after God be taken from you, and so ye become past feeling, having your consciences seared, and your hearts hardened against God, and then ye be given up unto a reprobate minde, to work all unrighteous-

ness with greediness, even with the Priests.

Consider Friends, Can the Priests satisfie you, and please you with vain Words onley, to talk of Free-Grace, and of the Righteousness of Christ imputed, who are in the unrighteousness themselves, so holds the Truth in unrighteousness, and will not come to the light, verily Friends ye are then far short of what I was when I was where ye now are, with a profession of God and godliness, but without the power and the life, for nothing then would satisfie me but Christ only, *None but Christ, None but Christ*, was my continual cry, to have Christ, how I might come to know Christ in me, *Give me Christ, or I dye*, to feel him near, which justifies and saves his people from their sins, this was the dayly desires, and the longings of my weary soul; *had I but hold on Christ, let them take the world that will*, (said I in my heart) so that I might but come to know Christ, and to enjoy him, that I might come to live unto Christ, was the daily desires of my heart and soul; yet though I sought diligently after him with Tears and Vweeping, and asked the Way to Christ from one Priest unto another, to see if they could shew me vvhether Christ is to be found, yet none of them could shew me the Way, nor could tell me how to come to Christ. So I found no comfort for my soul from them, therefore I had no rest day nor night from God in my spirit vvhile I sought unto the Priests lips for counsel, for Wicked Counsellors are they all vvhich turn not people to the light from the darkness, for Christ the light vvas condemnation to me vvhilſt I remained in the old nature vvvith the Priests rebellious, and no Iustification then, and Sanctification, and Peace, sitting in the darkness, and vvalking in the darkness and blindness with the Priests, being then ignorant of the light vvhich Christ had enlightned me vvitball; so shall all who comes to know vvhether God is, more or less, shall first feel the Wrath of God revealed from Heaven against them for their unrighteousness, and shall see Wrath, and Horror, and the Vengeance of God to come upon the Head of the Wicked, even the Judgements of God coming upon that nature in them vvhich hath acted iniqui-

ty and transgression, and the power of God shall make the Inhabitants of the Earth to tremble; the Prison-Houses shall shake when the Prisoner comes forth to be set free, and then captivity comes to be led captive, and the strong Man shall then be cast out of the House, and his Goods too, when Christ who is stronger than he comes to be revealed in them; all these things shall be before Gods salvation, and peace which passeth all understanding, be witnessed; I say, They shall know a day of trouble, and of howling, and of bitter lamentation, (such as never was) for their Wickedness and Transgressions against God, before they come to know the Lord God as he is, vvho vvill render Vengeance in flames of fire upon his Enemies, and upon the Head of all that do Wickedly; for Christ comes to destroy the Works of the Devil. So blessed and happy they are that abide faithful even unto the end, who are willing to bear the indignation of the Lord because that they have sinned against him: until he arise and plead their cause. But wo unto the Priests who daub with untempered Morter, crying peace, peace to the people that stoop into their mouths, but prepares VVar against us who cannot stoop into their mouths; so upon them, and upon their people, shall the day of the Lord come as a thief in the night, and no peace shall then be to them, though they now cry peace, peace; even then when they shall say peace and safety, shall sudden destruction come upon them; as Travel upon a VVoman with child, and they shall not escape; then shall they know that their Faith was never imputed to them for righteousness from God; so what is this to them, or to the r people, to talk of an imputed righteousness, who doth not believe in the light, but hates the light, and will not come to the light, so what is this to them? for *Abraham* (unto whom righteousness was imputed) believed God, and left his own countrey, and went out, not knowing whither he went, and was obedient in following the Lord; so his Faith was imputed to him for Righteousness: But what is this to the Priests and to their Followers, who knows not *Abrahams* Faith, which was made perfect by VVorks, For
Faith

Faith without VVorks is dead; if a man say he hath Faith, and hath not VVorks, can Faith save him? VVas not *Abraham* justified by VVorks vvhen he offered *Isaac* his son upon the Altar? Here all may see how Faith vvrought vvith his VVorks, vvho have an eye to see vvithall, so by VVorks was Faith made perfect; for every Tree is known by his Fruit; a good Tree cannot bring forth evil Fruit, neither can an evil Tree bring forth good Fruit, so we know the Priests by their Fruits, who are of that vvicked one vvhich cannot bring forth good Fruit, vvho are the evil Trees vvhich cumber the ground; fruitless Trees, rendred of all people useless, who out of the evil Treasure of their heart, brings forth that which is evil, so they being evil, know not to give good things unto their Followers; not that I in any vvise, out of ill wil or malice, goes about to accuse the priests, or any people else, God knows that I speak not in contempt unto any, but would take people off putting trust in man, and that they might come to know the Lord, and in him to trust that all might come to be taught of the Lord, that he might teach them himself of his VVayes, who teaches his people to profit: And this is my end, *To turn all unto Christ the light, who lighteth every man, and that people might try their Priests by their fruits; for if they were of the good Tree, they could not bring forth evil fruit: And doth this offend either Priest or people, To exhort all to try them by their fruits, and to turn from them that bring forth evil fruit, unto the light of Christ in them, who lighteth every man that cometh into the world, that they may come to be engrafted into Christ, that in him they may come to bring forth good fruit, if they abide in the light, and walk in the light as he is in the light, they cannot bring forth evil fruit; for he that abideth in Christ the light, shineth out, but out of the good Treasure of his heart, bringeth forth that which is good.* So I say, my end is, *That all, both Priests and people, might come to repentance, and every man come to be ashamed of his own ways: that they have chosen, and so every one, both Priests and people, might return unto Christ the light, who lighteth every man, and will not the death of a sinner, but would have all men, both priests* and

and people, to be saved, and to come to the knowledge of the truth, who is set for salvation to the ends of the earth, that all people might come to the light, and to the brightness of his rising, both priests and people, that so all might come to be taught of the Lord, who teaches his people to profit, that so none might follow after a people which cannot profit. The Priests if they were of the good Tree which cannot bring forth evil fruit, would not be ashamed to be tryed by their fruits, but they being of the evil Tree, which cannot bring forth good Fruit are ashamed to have their deeds brought to the light, neither will they come to the light to prove their calling and Minister-ship before the people, least they should have shame of their doctrine and practice before all the people, their practice being contrary to all the holy Prophets and Apostles of Christ. So it is plain, They being of the evil Tree which brings forth evil fruit, cannot profit the people at all; so the people who follow them are ever learning, yet never able to come to the knowledge of the truth by them.

So whilst I followed the Priests, though I diligently enquired unto them after the Lord, yet I found him not; because I sought unto a people which could not profit, therefore I did not attain to the thing which I sought for unto them, so turned from them, finding no profit by them; and then within a little while after this, the light of the Lord began to rise in obscurity, and my eyes was opened, and then through the mercy and love of the Lord, I was turned from the darkness to the light of Christ in me, and then my mind was turned from following the priests, from doating on them, and my heart was changed, for now in the light of the Lord I see light, and how I have wandered, walking in darkness, without light; but now my light is come, the light springs, and the day dawns, for the day-star is risen in my heart, and the clouds of darkness flies away, for the glory of the Lord is revealed, and the clear light now shineth out of darkness, and Christ is risen, so I have found him of whom *Moses* in the Law and the Prophets did write, For God who commands the light to shine out of darkness, hath shined into

into my heart, to give me the light of the Knowledge of the glory of God in the face of Jesus Christ, even so hath it pleased the Lord to reveal his Son in me; blessing and glorious praises to the Lord God everlasting, and to the Lamb whose right it is, & now I plainly see, that in vain is the help of man, their counsels is nought but deceit and hypocrisie, and shall be confounded, their Wisdom is foolishness with God, who will destroy the Wisdom of the Wise: So I do deny all the teachings of the Priests any longer, for it is only the Lord that teaches me to profit, for through his Word of Truth which I have hid in my heart, am I become wiser then all my Teachers; the Lord is my Shepherd, I shall not want, who is now appearing and risen in this the day of his glorious power, to teach his people himself of his Ways, by his Eternal Infallible Spirit of Light, Life and Power, which shines into their hearts, and gives them the Knowledge of God in the Face of Jesus Christ, who enlightneth every man that cometh into the World, that all men believing in the light, may come to know both the Father and the Sonne, whom to know is life eternal, all coming to the light, this is he that reveals the Father. So Friends, the light is your Way if ye love it; *I am the way*, saith Christ the Light, who lightneth every man; *No man comes to the Father but by me; no man knows the Father, but the Son, and he to whom the Son reveals him.* But Friends, wil a profession of Words & a talk of knowing the Father and the Son, and a boasting of Free-Grace in words, be sufficient to any of you who are turned from the light within, into darknels, to follow the Priests and blind guides which cannot profit you? so ye are not taught by Grace who heap up Teachers unto your selves, having itching ears, ye have turned your ears from the light, from the truth, so ye are turned from the Grace of God which brings salvation, and hath appeared unto all men; and what is the Free-Grace of God unto any of you, who turn the Free-Grace of God into wantonness, who are not taught by it to forsake your sins, and to deny all ungodliness and Worldly lusts, and to live a godly and a gracious life? so are not come into
obedi-

obedience to God, but are stiff-necked and rebellious, and are alive unto sin, and all ungodliness and Worldly lusts, so ye are free from Grace: And so what such a vain, foolish, rotten, stinking profession is this of yours, people, who cryes; *Free-Grace, Free-Grace, nothing but by Free-Grace are we saved?* O blush for shame, and be ye all horribly afraid for your impudency and lying against God, as to say ye are saved by Grace, when as ye are yet in your sins, and will not receive the Gift of Gods Free-Grace, which hath been so largely and so freely tendered unto every one of you from the God of all Grace, and hath even appeared in you all, and to you all, and yet ye have refused to incline your ear, and hear: For this is the Grace of God, and the great love of God towards you all, That he hath given you a light, which light in you all tells you that ye should not lye, nor swear, nor be covetous, nor be drunk, nor that ye should not envy, nor hate, nor dissemble, but lets you see that you should love the Lord God with all your heart, and your Neighbor as your selves, so see if ye be come to this: These things ye know, and happy are ye if ye do them, otherwise ye are not saved by grace, but doth come short of the grace of God, to be taught of God, if ye be overtaken with lying, or swearing, or with covetousness, or drunkenness, with envying, or hatred, or dissembling, and the like, which are the Fruits of the flesh: So ye do despite to the Spirit of grace (whatsoever your profession in Words to the contrary be) who are sound here: But unto us who have believed in the light, the grace of God which hath appeared unto all men, teaches us to deny all ungodliness and Worldly lusts, and to live soberly, righteously, and godly in this present World: And so by grace are we saved, not of our selves, it is the gift of God; for by grace we stand, and by grace we have obtained salvation through our Lord Jesus Christ: And this in my measure I witness.

But Friends, Will ye sin because grace hath abounded and hath appeared in you all? Consider, Is that the measure of the gift of the grace of God which teaches ye to sin against

God, and to be proud and covetous, to lye, and to swear, to envy, and to hate, and to be drunk, and to fight, to be light, vain and wanton, to lust, murder, and to destroy, and to live in all the customs and fashions of the Heathen? God forbid: Nay, but that Spirit which brings forth these things is the Spirit of Devils, and not from the Spirit of grace: So you who are not subject to the Spirit of grace, but brings forth the like Fruits, as abovesaid, are not come to grace, so cannot grow in grace, from grace to grace, who are not taught by grace to deny all unrighteousness whatsoever: So what have ye to do as to take my Words in your mouths, (saith the Lord) who talk and make a profession of free grace? What have ye to do to take my Name in your mouths? for the Way of grace and truth ye have despised; yea verily, ye have done despite to the Spirit of grace, and hath cast my Law behind your backs, saith the Lord.

Truly Friends I cannot sow pillows under your arm-holes, or under your elbows, as your greedy hireling-Priests do, who cry peace, peace; but I shall deal plainly with you, whether you will hear or forbear: For this is the free grace of God, and the love by grace, that God hath given us of his Son, Hath sent his own Son a light into the World, that all men through him might believe and know the truth, who enlighteneth every man that cometh into the World: And he that is not faithful and obedient to the pure light in his conscience, which comes from the Son of God, and lets him see his evil deeds, and that he should not sin at all, he hears not God; so whosoever sins against the light, wrongs his own soul. To the light in all your consciences (people of all professions) I speak.

And Friends and Neighbors, While I was one with you in profession, with a profession of God and of Christ in my mouth, without the life and possession, ye loved me, and did speak well of me, I being then one with you in the World; for the World loves its own; and many of you rejoiced to see me; and Friends, What am I now become your Enemy, because God hath put it into my heart to choose the better part,

part, who hath had mercy on me, and hath chosen me out of the World to be a Vessel unto honour; who hath redeemed me from amongst the Sons of men, to bear his Name among the Heathen in truth and righteousness, according to my measure, who hath given me life in the blood of the everlasting Covenant of Light and Peace; who hath plucked my Feet out of the myre and clay, and hath set them in a plain Way, that I may for ever walk in the Light of the Lord, where no occasion of stumbling is? But now Friends, Where is all your love ye had towards me? Is it all lost and gone? Doe ye not love the World, and few the things of Jesus Christ? for they that love the World, hath not the love of God in them. And since it pleased God to reveal his Son in me, who hath chosen me and called me by his grace out from my Fathers House, & from my Kinred also, do not even many of you hate me without a cause, and even scorns me, and even wags your heads at me, and gazes upon me, and saith, *Lo this is he?* and some sayes that they pittie me, and are sorry for me that I should choose a Way that is so contemptible and despised amongst men. Friends, To the Light of Christ in all your consciences I speak, What evil have I done since I owned Christ Jesus my everlasting Light, to be my Teacher, whereof I may be ashamed? Convince me. Is it an unrighteous thing with you to choose to follow that which is good in the sight of God, and of all honest men, even to follow after righteousness and truth, and to turn from darkness unto the light, and from the power of Satan unto God? And was not the Way of God alwaies despised and rejected of men, even Christ Jesus, the Light, the Way, the Truth and the Life? Have ye never read that the Stone which the Builders rejected and despised, that the same is become the Head of the corner? A man of sorrows, despised and rejected of men; and how that *Herod* and his mighty men of *VVar* set him at nought? So it is possible, that that which is highly esteemed amongst men, may be abomination in the sight of God; and that which is chiefly despised amongst men, and set at nought

with them, may be chiefly owned, and highly esteemed with God, and precious; *For my wayes are not as your wayes, neither are your wayes as my wayes, saith the Lord:* So it is plain, That whosoever will live godly in Christ Jesus, must suffer persecution, and must be hated of all men; For whosoever departs from iniquity, makes himself a prey to the Heathen, and becomes a reproach and a by-word among the people, for righteousness sake. So ye that say ye pittie me, and are sorry for me, this I say, Be not troubled for me, but pittie your selves & your children; so weep not for me because my Father according to the flesh hath shut his doors against me, who hath despised and forsaken his ovv child, contrary to nature, as one not worthy to inhabit under his roof, who may be ashamed of his profession, a hard hearted man, even without natural affections, who hath exceeded the Heathen (vvho knowv not God) in his rage and cruelty; I pray God that it may not be laid to his charge: For my part I am vvilling to suffer the los of all things, if the will of God be so, rather then to turn from the righteous vvay of the Lord my God, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season now when I am come to years: And now if God should even deal with him who is my natural Father, according as he hath dealt with me, as to shut him out of his Kingdom for ever, vvhere it not just and equal? but far be it from me to desire any mans destruction, but rather desires that the thoughts of his heart may be forgiven him, that he might come to repentance; but truly this I know from the Lord, that if he come not to repentance, that vvhat he hath done against me he shall find it heavy in the dreadful day of the Lords Vengeance, when he comes to revvard him according unto his VVorks: Truly when I think of this, my soul even mourns and vveeps for him, vvho now (*Dives-like*) is feeding upon his many dishes, and hath forgotten God that made him; for I told him before that he put me from him, That I was willing to abide with him, and to serve him faithfully, as it becomes a Son to honor his Father,

ther, and said, that it was fitting for him to suffer me to stay with him in his House until such times as he could find any unfaithfulness in me in what things as he should please to commit unto my care, and then he might (after that he could convince me of unfaithfulness) have some ground of cause why he would put me from him; but to put me away without cause, for a thing of nought, this is a thing altogether unjust, contrary to all reason and equity: And as for any part of disobedience on my part towards him, I know of none, unless refusing to follow after the Priests, as he would have had me, and I told him that I could not find any profit by them, and why would he therefore have me to follow after a people that cannot profit? For God hath said, That they shall not profit the people at all: And this shall all people find true by woful experience, That they shall never profit by them while they follow them; for I would as gladly have profited by them as any, if it had been possible; but the Priests being a coverous, wicked, lying people, a generation of Vipers, who never was sent of God, how should they therefore profit the people at all? as by the Scriptures of truth I can prove them to be lyars and deceivers, all out of the Doctrine of Christ, and of the Apostles, and it is not requisite that we should follow lyars, and deceivers, and blind guides, so I could not but turn from them when I saw their wickedness and lying against God, and so in this thing it was better for me to obey God rather than my parents according to the flesh, it being a matter of conscience towards God; and it had been but sitting I should have had my liberty of conscience towards God to worship; but my natural Father would not suffer me to have this liberty, but hath shut his doors against me, and hath put me from him upon this account, For not following the Priests any longer: So hath he not even hated me without cause? when as both before he put me away, and since, I have proved the Priests to be lyars and deceivers, according to the Scriptures: therefore hath he not herein exceeded the Heathen, for a hard-hearted man against his own child? let all honest men judge,

for

for the very first day I went unto a meeting of the people of God, the same day at night I returned again unto my Fathers House, and the doors was shut against me; and then I called unto my Brother *William*, and bad him let me into the House; and he told me that he durst not let me into the House. I asked him Why? He said, That his Father had sent all his children and servants to bed, & that he went through-out all the House himself to see that all the doors was locked and bolted against me, and did charge them all that if I did come, not any of them to let me into the House; if they did any of them, he said that he would turn them also out of the doors with me. So *William* told me these things, and that he durst not let me into the House, so unto this day I remain a sufferer for righteousness sake; and truly I believe that I should not have put pen to paper in reference as to all my sufferings from my natural Father, had I not heard how he hath reported it that I ran from him, and the like: So for the right informing all peoples understandings, (as to the truth of this matter) I have briefly in few Words declared something of what hath been done by him towards me, and of what Words passed between us; but I might have intimated much more of his rage and cruelty, & sore usage of me, but that I am against laying open nakedness, and have onely cleared my own innocency as touching false reports of running from my Fathers House, and the like, as also his own Family and others can witness against him to the contrary for me, if they wil but testifie.

So let him consider, and look back, and see what he hath done against the innocent that seeks not his own, who seeketh no revenge, but suffereth all things, endureth all things, and envieth not, but in the peace which the World cannot give nor take away, rests satisfied in his Fathers love from above, and so refers his cause unto him that seeth in secret, who rewardeth openly, and taketh vengeance; *For vengeance is mine*, saith the Lord: So I have boldness towards God in all my sufferings and tribulations, yea verily I have the answer

swer of a good conscience towards God and man herein;
 Gods Witness in me, even the Spirit of truth, which bears
 witness to my spirit that I suffer for well doing; and who
 shall then condemn me? And because I cannot for consci-
 ence sake worship the beast, nor follow the blind guides any
 longer, I am persecuted and forsaken of Father and Mother,
 and of Brethren and Sisters, and of Kintred too, and these
 things have they done unto me that the Scriptures might be
 fulfilled according to Christs Words, who said, *Ye shall be
 hated of all men for my sake; and marvel not if the World hate
 you, for it hated me before it hated you; if ye were of the World,
 the World would love you, for the World loves its own; but because
 I have chosen you out of the world, therefore the world hates you,
 because ye are not of the world, even as I am not of the world,*
 said Christ to them that followed him in the regeneration,
 who turned people from the darkness to the Light, Christ;
*And he that forsaketh not Father and Mother, Brethren and Si-
 sters, Husband, wife, or children, and his own life too, for my sake
 and the Gospel, (said Christ) he cannot be my disciple; and he
 that taketh not up his Cross, and followeth not after me, he is not
 worthy of me; but every one that hath left Father, or Mother,
 Brethren, or Sisters, Husband, Wife, or Children, or House, or
 Lands for my Names sake, and the Gospel, let him rejoice that he is
 counted worthy to suffer it, (said the Lord Jesus Christ) for he
 shall not lose his reward, but shall receive an hundred-fold in this
 life, and in the world to come everlasting life.* So it is evident,
 That whosoever will live godly in Christ Jesus, must suffer;
 For he that departs from iniquity, makes himself a prey to
 the wicked, and to the unrighteous and sinners. So Friends,
 think it not strange I run not with you to the same excess of
 riot into all uncleanness and filthiness; and sorrow not for
 me, for the sorrow of the World works death; so speak not
 evil of the things ye know not. least ye speak evil against
 God; and though I am counted as the off-scouring of all
 things unto this day, and hath not whereon to lay my head,
 being forsaken of Father and of Mother, and counted as

one not worthy to live, nor to inhabit under them, who could not have so much as a servants place under them; for I told my Father before he put me from him, That I was willing to abide with him, and to serve him faithfully, and to labour with my hands in the thing that is good; yet would he not suffer me to inhabit under him; but in all this what evil have I done? So I have comfort towards God; notwithstanding all his cruel usage of me, and though Father and Mother hath forsaken me, yet the Lord hath not forsaken me, neither left me comfortless, but hath been with me in all my afflictions to support me; and though they through the hardness of their hearts hath had no pity on me, but I was even cast out for righteousness sake, as though I had been some great transgressor; Where are my Accusers? If I have done evil, let them bear witness of the evil, but if well, for cleaving unto the Lord, why are they so offended in me? I could even desire that the Lord would not reward them as they have rewarded me, who are even without natural affections, and without any pity towards me; yet the Lord hath had pity, because his mercies fail not, who in his favour hath redeemed me, and hath had compassion when no eye pittied; for he hath said it; Thou hadst a little strength, and hast trusted in me, therefore I will never leave thee nor forsake thee. Thou hast hated iniquity; and loved righteousness, therefore walk before me; and be thou perfect, and I will help thee, I will be with thee, and go before thee all the Way that thou shalt go. So in the Arms of his everlasting Love doth the Lord carry me, and in his hand doth he hide me, that so in the pure love of God I might remain under the shadow of his Wings for evermore, and in his Name to trust, which is a strong Tower for the righteous to flye unto; for God hath given me an entrance into the eternal inheritance with the Saints in light: Surely I have made a good choice, blessed be the Name of the Lord for evermore, who hath put it into my heart as to choose the good Way, and the fear of the Lord, wherein dwelleth righteousness. So I

am perswaded in my heart to cleave unto the Lord my God with my whole heart, that the Lamb of God I may follow wheresoever he goes, though I dye with him, bearing his reproach, for through Christ that strengthens me, I am more then a Conqueror, and have in measure conquered Death, Hell, and the Grave, and through Faith have overcome the World, so hath right to eat of the Tree of Life, glorious praises to God for ever, whose Works now praises him: And though I am become a stranger unto my Fathers House, and to my Kinred also, and hath not whereon to lay my head, yet God hath prepared an House for me, and hath brought me into his House of Love, even into everlasting Dwellings, a spiritual house to worship him in, hath he even prepared eternality in the Heavens, which remaineth for ever, and he will never shut me out of his House, but he hath given me within his House, and within his Walls, a place and a Name, better then of Sons and of Daughters, an everlasting Habitation, and a Name that shall not be cut off; praises, endless praises to God in the Highest. This hath the Lord done for his Names sake, and how can I forbear to tell of what God hath done for my soul? If I should not confess his wondrous Works before men, to tell of his wonderful Works, it had bin better for me never to have bin born. Who hath even filled me with the Riches of his glory in Christ Jesus; who hath taken me out of the Olive-Tree, which is wild by nature, and now hath he grafted me (contrary to nature) into a good Olive-Tree, so in my measure I am come to know him that was from the beginning; yea, I am in him that is true, who is the true God, and eternal life, being planted into Christ, that I may bring forth Fruit unto God, who in times past was an alien and a stranger to the Life of God; but am now through the grace of God, no more a stranger, but a Fellow-Citizen with the Saints, and of the Household of God, being built upon the Foundation of the Prophets and Apostles, Christ himself being the chief Corner-stone, in whom all the Building fely framed together,

ther, growth unto an holy Temple in the Lord.

Therefore all Friends and Neighbors, having tasted that the Lord is gracious and full of compassion towards them that trust in him, I cannot but even in bowels of compassion beseech you even to return unto the Lord with your whole heart, that ye may love him with all your heart; ye who hunger after righteousness, ye who would eat of the bread of life, come in to the light even ye who are ready to die & pine away with hunger for want of bread, turn in hither, for in my Fathers house is even Bread enough for all that is hungry indeed, that ye may freely eat of, & live for ever; if it were not so, I would not invite you, but seeing and feeling that it is even so, I cannot but beseech you. So every one that is a-thirst, come and take of the Fountain of the Water of Life freely; whosoever will; and buy Wine and Milk without money and without price; so spend not your money for that which is not Bread, and your labour for that which satisfies not; my Father giveth you the true bread, and whosoever eats thereof shall live for ever, and be satisfied; and the Fountain of the Water of Life is set open, that whosoever is a-thirst may freely drink, and be filled. And the Bread of God is he that cometh down from Heaven, who lightneth every man that cometh in to the World; that all men through him might be saved, who filleth the hungry with good things, but the rich he sends empty away. So all Friends believe in the light, come unto the light, lest ye dye in your sins; for the Lord hath no pleasure that ye should dye in your sins, but rather that ye should turn from your evil Ways, and live unto him, that so ye might know the Way of life from the VVays of death. As ye come to own the light of God in you, as ye love it, it will teach you the right VVay, wherein dwelleth righteousness; a wise man vvill first seek the Kingdom of God; and the righteousness thereof, that he may come to know the Lord, and find rest and peace in him, vvhich the vvorld cannot give. So Friends, if ye would know these things, and come to have rest and peace in Christ Jesus, then
ye

ye must come to the light: wherewith ye are enlightened: Therefore all mind the light of God in you which shines in- to your hearts, for the light is your vway if ye love it, so if ye choose to follow the Light, Christ, this is he that reveals the Father, whom no man knowes but the Son; and he to whom the Son reveals him; this is he in whom the vveary comes to finde rest and peace: So, as every one comes into the obedience of the light, he comes to see the Kingdom of God, and hath right to enter into the Kingdom; and if yee vwait in the light but a while in patience, ye shall see that the Kingdom of God is come nigh; *Know ye not that the King- dom of Heaven is within you?* So all in the light wait for the Kingdom of God to be revealed in you; which stands not in vvords, but in righteousness, and in the truth; so if even ye know the Kingdom of God, ye shall know it within you, a holy Kingdom, holy and everlasting, into which nothing that maketh a lye, or is unclean, shall enter. For blessed and holy are they that are counted vvorthy to enter therein, vvhich have not defiled themselves with VVomen. Now therefore Friends, as ye desire the salvation of your souls, wait in the light, even in the holy and just principle of God, in that vvhich is holy; which convinces of sin, and of un- righteousness, and lets you see your sins; and all that ever ye have done, if ye vvill but hear and incline your ear; and as ye own the light, to be taught of the Lord, there shall ye come to know Christ the Saviour of your souls, who is come to save his people from their sins, and to seek and to save that vvhich is lost. *So here is the vway of the Lord, in the light,* even the true and living vway; but if ye draw back after the Priests, ye have rejected the Lord, to be taught of the Lord, so ye cannot escape the damnation of Hell, so shall never witness to be taught of the Lord in the measure of light, who have done despite to the Spirit of grace, so it is like ye shall never know Gods salvation, profess what you can in vvords of knowing him or his salvation; For God is light, and he is not known but in the light; so they that are not in the

light, who knows not the light, are in darkness even until now, and so knows not the vway of the Lord, for darkness comprehends him not, nor his light: and they that be in the darkness, knows not whither they go, nor at what they stumble, because that darkness hath blinded their eyes.

Therefore all Friends and Neighbors, ye that have known me after the flesh, I beseech you in Christs stead to be reconciled to God, and even now while ye have yet a little time in the body I haſt to meet the Lord in the manifestation of the Spirit of Light from God: *For that which may be known of God is manifest in you, and God hath even shewed it unto you.* So here is your vway to know God, and Jesus Christ whom he hath sent, if ever ye come to know him, vvhom to know is life eternal; For there is no other vway but by that of God in you: So if ye will indeed own the right vway, the good vway, vvherein dyvelleth righteousness, then come in to the light Christ, vvho lightneth every man, and even novv while ye have the light; believe in the light, that ye may be the children of the light, and vvalk in the light, as he is in the light, that the blood of Christ may cleanse you from all sin; and then if ye abide in the light, ye shall continue in the Father, and in the Son, so shall ye have Fellowship vvith the Saints in light, vvhom the VWorld knowvs not, of vvhom the VWorld is not vvorthy. that henceforth ye may no more knowv me after the flesh onely, but in the spirit, as ye come to be faithful unto the Lord in your measures of the light of Christ, where ye may feel me, and read me, and knowv me vvho am unknowvn unto the VWorld, yet vvell knowvn to the children of light, vvho in the light of the Lord Jesus Christ doth continue, and abides vvith God, and vvalks in the light, as he is in the light; For the children of light hath Fellowship one vvith another in the light, which unites their hearts together in one: But vvith the unfruitful VVorks of darkness yve have no Fellowship; and here in the light, in the truth, though ten thousand times ten
thou-

thousand; yet all one in the light, even in Christ Jesus, who walks not after the flesh, but after the Spirit. So Friends, by this I shall know that ye love me, and that ye love the Truth, as many as can receive my Testimony, and keeps my Fathers Commandments; For the Testimony is not mine, but his who hath chosen me to bear vvitness of him unto many; but if I bear vvitness of my self, my vvitness is not true; there is one that beareth witness, and I know that the witness that he witnesseth is true, for I can of my own self do nothing, yet through Christ that strengthens me, I can do all things; For I seek not my own, but the things of Jesus Christ, that I may do the will of God who hath chosen me out of the VWorld, to follow him in the regeneration, where the VWorld seeth me not, nor knows me not; therefore the World hates me, and scorns me, VVhy? because I am not of the VWorld, so the VWorld cannot receive my sayings, they hear me not, because they are not of God; for I receive not Testimony from man, but these things I speak that ye might believe the truth, not by way of boasting, to exalt self, or to puff up, for all boasting is excluded, and self-ends condemned with the Light of Truth; so a VVitness in my measure I stand eternally against all selfishness, for self is of the Devil, and all proud boastings, which Christ comes to destroy. But,

These things (Neighbours and Friends) I write unto you that ye may come to know where rest and true peace is, and not to exalt self, that ye might praise me, but these things I declare, to the end, *That ye may all be awakened towards God, that ye might be saved, and believe what good things God hath in store for them that fear him, & loves his appearance, and believing in the light, ye may have life, and that every weary soul may be comforted, and come to find rest as he comes into the obedience of the light, that the righteous God over all might have his glory, who is the Author and Finisher of every good Work, the first and the last, God blessed for evermore.*

So all friends in the love of the truth receive this into your hearts with meekness and fear, which was given me from the Lord in the spirit, to write as a Testimony from the Lord to my Nation, Countrey, and People, for the Seed of Gods sake throughout all the VWorld where this may come. was I moved of the Lord God from the love of the Spirit, which are the very breathings of my soul for my Nation, Countrey, and People, that they might be saved and hid in the day of the Lords wrath; but my desire is, That the wicked one in you may be destroyed, and whatsoever worketh unrighteousness and deceit, unto which I say *We*, that ye may be separated from all unrighteousness; therefore keep your selves to that of God in you, that the wicked one touch you not, and from all idolatry; and so will the old man with his deeds come to be put off, when the Just comes to liberty, when Christ comes to have the preheminence, and rules, whose right it is. So Friends, take unto you the whole Armor of God, even the Armor of Light, as it comes to be put on, ye will be able to resist all the fiery darts of the Devil; I say, As there is a watching and a waiting in the light of Christ Jesus for the teachings of God in the Spirit, the lusts of the flesh, and fleshly confidences withers and vanishes away, and the hidden man of the heart comes to be felt and witnessed, as there is an abiding in the Crosse of Christ, so ye come to dye unto sinne, and to be crucified to the VWorld, and to live unto God.

Therefore all waite, that yee may have Bread to feed upon which gives life to the Soule, which is nourishment and health to every weary Soul, who comes to feed upon the living Immortal Bread which comes downe from GOD out of Heaven, shall live for ever. And blessed for evermore they are who hunger after this, for they shall be satisfied: As many as comes to eat of this Bread, and receives it into them, they shall grow up as Trees of Righteousness, the planting of the Lord.

Lord
CH
Light
Light
Truth

Lord. So let every one that nameth the Name of CHRIST, depart from Iniquity, and follow the Light, and believe in the Light while ye have the Light, that ye may be established in Righteousnesse and Truth.

Thomas Rawlinson.

FINIS.
